

The Lion H

RULES about a LENTEN RULE

February 2010 Vol. CXXXV, No. 02

*An Unofficial Newsletter for Members Only of
Saint Mark's Parish, Denver, Colorado*

Founded 1875

A VAST amount of thought and spilled ink have gone into making Lent either nearly unimportant or very arduous. We have known students who could ferret out every possible exemption from abstinence and fasting. For example, if a Bishop in Detroit exempted steel workers on 12 hour shifts in the heat of a Bessimer Converter... then wait five minutes for that exemption to be adopted by pale students whose exposure to heat is limited to a cup of tea. On the other hand we have the imposition of extreme Monastic discipline as if it applied equally to the secular clergy and laity. The assumption is that there is a big monastic kitchen churning out tasty Lenten fare to every household in every parish. That, of course, is not the case. So, without an authoritative adaptation the laity do what they can.

The best solution is the "fasting food" of the Middle East which combines nutrition with tasty and colorful dishes. Try to find a Christian Arab restaurant (or Church) to get advice and sample the cooking. The Muslim restaurants look kinda the same but their religion requires them to make you a slave or kill you or both... enough to cause acute dyspepsia. An other backup is the strategy of "Frankenfoods" of fake "It tastes like Butter" and soy or rice milk, motor oil "cheese," plastic "sausages" and even "steaks" made of soy and coal tar byproducts. Gigantic recipe books are in print for the purpose of producing "Frankenfood" substitutes for almost any real food group made outside Lent of milk, cheese, eggs, flesh meat, chicken, or whatever. Everything possible in these categories is on the shelves at Safeway awaiting the Orthodox obedient consumer.

Apart from that there is always lentil soup and peanut butter. And unless you get your lentils from a vegetable stand in Roma, Italia you will get a "preserved food" version - a dehydrated pill of dust. Fresh, tasty lentils have not been discovered this side of the Atlantic ocean. Sigh. -JCC

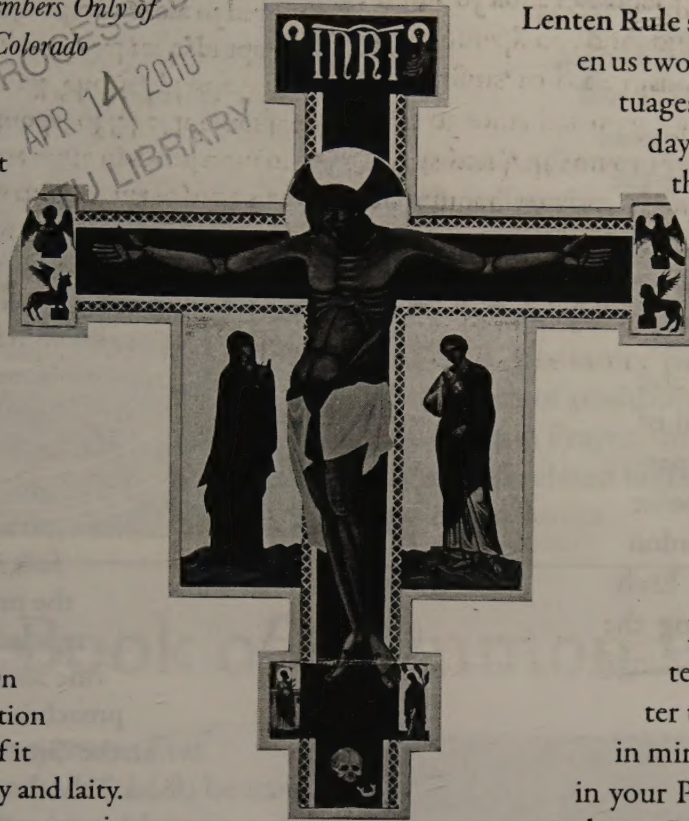
HERE ARE TEN POINTS to help you make a good Lenten Rule, based on 1600 years of experience in how to grow in loving God by keeping a good Lent.

1. Use Pre-Lent to think and pray about what your Lenten Rule should be. The Church has given us two-and-a-half weeks between Septuagesima Sunday and Ash Wednesday to "psych up" for Lent. During this time, jot down notes about what your Rule should be, and make an appointment with yourself to finalize your Rule around Quinquagesima (the Sunday before Lent). Don't be like a runner who's still standing around chatting and drinking coffee when the starting gun goes off.

2. Write your Rule down. Experience shows that a written Lenten Rule works a lot better than one you're trying to "keep in mind". Write it out, put the paper in your Prayer Book or Bible, and refer to it during Lent.

3. Your Lenten Rule does not replace the Church's Lenten discipline. In the Western Rite Vicariate, we are obliged (if we're 21 or over) to fast - that is, to eat markedly less food than usual - on all the 40 weekdays of Lent. We are obliged (if we're 14 or over) to abstain from meat on 10 of those days - Ash Wednesday, the seven Fridays, and Ember Wednesday and Saturday (February 24 and 27 this year). If you can't keep the Church's discipline because of some personal difficulty, now is the time, before Lent begins, to get a dispensation from the bishop or Father Connely or your spiritual father. And don't put, as a point of your personal Rule, something you're required to do anyway - like assisting at Mass every Sunday, or (for clergy) saying Morning and Evening Prayer every day. Your Lenten Rule is *in addition* to the Church's laws, not *in place* of them.

4. Your Rule should try to achieve balance in your spiritual life. It's not usually a good idea to add more of what you're already doing plenty of. (If I already study the Bible



an hour a day, my Lenten Rule shouldn't make it an hour and a half.) Instead, look at your religious life, identify areas that you've been neglecting, and work on those. Formal prayers, meditation ("mental prayer"), examination of conscience, Confession, theological and Biblical studies, spiritual reading, almsgiving, charitable works, intercessions – have you been leaving any of these out of your life?

under pain of sin. If I put a point into my Rule that I will say the Rosary every day, and then one day I put off my Rosary and don't get around to it until I'm too tired, so I just skip it – I haven't sinned!

That's it. Plan to use this Lent as millions of faithful people have used it before – to fight against sin, to grow in virtue, and to let God draw you closer to himself.

5. Your Rule should work against sin, but shouldn't simply say "I will not commit sin X."

For instance, if I frequently commit sins of anger, instead of putting into my Rule "I will not lose my temper", I should instead put points like this: 1. I will say the Angelus every morning, noon, and evening, all to ask God and our Lady to give me a calm and kind heart. 2. I will examine my conscience carefully every night before sleep, and if I find I've committed any sin of anger that day, I will ask God's pardon immediately, and make a point the very next day of asking pardon of anyone else I've offended. 3. Each Saturday during Lent, if during the week I've committed any sins of anger, I will make my Confession.

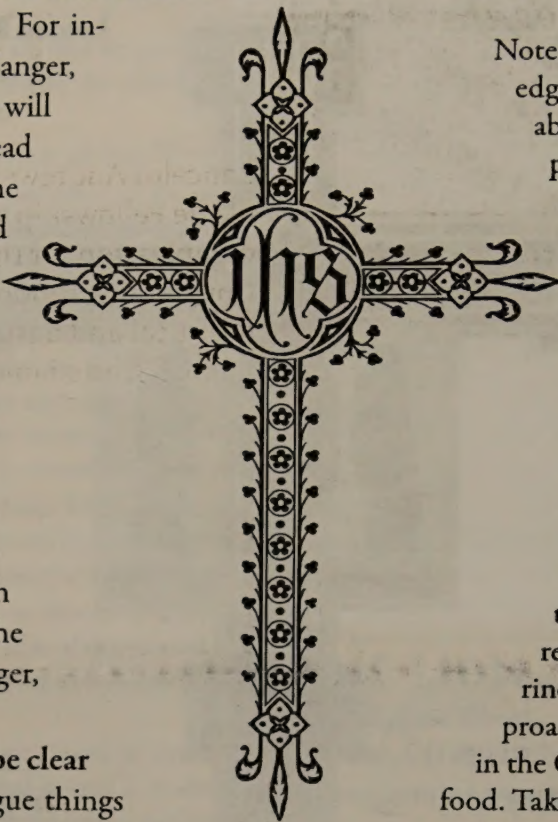
6. Each point of your Rule should be clear and unambiguous. Don't write vague things like "I will try to be more loving", but make specific resolutions to do particular things. You should be able to tell whether or not you obeyed your Rule.

7. Make your Lenten Rule not too small, not too big. It should "stretch" you a bit spiritually, and not merely be some things you can do without any effort; on the other hand, pace yourself, and don't make a Rule that's going to be extremely difficult for you to keep for the entire 40 days.

8. Decide ahead of time about Sundays. We often relax our Lenten disciplines on Sunday, and that's perfectly OK to do; so for each point of your Rule, decide whether it applies on Sunday, or not.

9. Your Rule is not set in stone. You can change it if you want to (or need to). It's a good idea to take some time, maybe two weeks into Lent, to look at how your Rule is working, whether anything needs to be added or taken away. Don't change it every day (that would make it a Lenten Whim, rather than a Rule!), but do change it if that's going to make your Lent better.

10. Remember that your Lenten Rule does not bind you



Note: the Byzantine rules do not acknowledge any Sunday relaxation of Lenten abstinence. The Byzantines do not practice fasting (reduction of quantity of food) as such. Certain foods, milk, eggs, flesh meat, are excluded (abstinence) but quantities of 'fasting food' never seem to present an issue. Witness the plates piled high at "Lenten suppers." The East do treat Saturdays differently from Sundays and weekdays. Quantities of lobster and "not fish" seafood are consumed without regard to cost. For simple folk it takes a few Lents to get with the program... especially the seafood regulations require a Degree in Marine Biology. Perhaps a more simple approach is to observe that for folks living in the Greek islands Lobster is a daily basic food. Take that away and they wouldn't even see mid-Lent, much less Pascha. The backup is to buy "Frankenfoods" as defined on page one above.

More food rules obtain through the Year. Remember you must not eat anything the shape of a head on 29 August... the Decolation of St. John Baptist. No heads of lettuce or cabbage... I wonder if Brussels sprouts are small enough to pass? Green peas? An orange? All this has been written down in gigantic Books of Rules. Wine is permitted on many Saturdays but forbidden much of the Year on Sunday to Friday... Beer, Scotch and Gin are exempt? A ruling from Mt Athos awaits these and other most gavitious considerations.

Smoking however, is never restricted and you must get your own Hookah Tip by age 16 to keep up with this most pleasant practice. The tobacco blends vary by recipe and are an endless source of tasting and commentary amongst the faithful. At large gatherings several Hookahs with different recipes are presented. Bring your own Tip (BYOT). Of course, the social attraction of certain others around a Hookah may be more compelling than the tobacco blend itself. Our British source for church charcoal (Swift Lite) sell mostly to Hookah users these days. §



Lancelot Andrewes Press

Lancelot Andrewes Press is the publishing arm of the Fellowship of Saint Dunstan, a non-profit organization for the advancement of historic Christian Orthodoxy, as expressed by the liturgical and devotional usages of traditional English Christianity, particularly as embodied in the texts of traditional editions of the Book of Common Prayer, the 1611 Authorised Version Bible, and related texts, commentaries, hymnals and chant books.

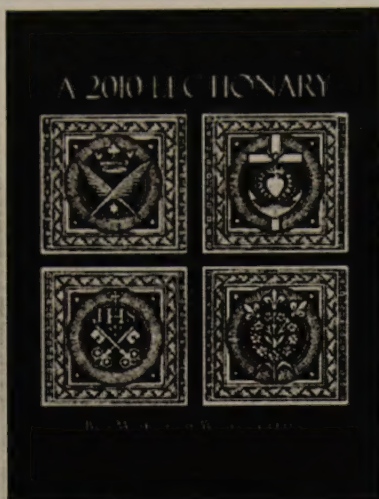
The Book of Common Prayer

The *Book of Common Prayer* was first published in England and ordered to be used on Whitsunday, 1549. The idea was to put the Holy Mass and Morning and Evening Prayer, the Litany, the Psalms of David, the Lessons for the Year, with the Orders for Baptism, Marriage, and so forth, in one book.

This beautifully bound and typeset book sets forth the worship of God offered in English based on the examples of the Authorised Version of the Bible (1611), the Psalter, and centuries of English usage. Our small contribution is to make a Prayer Book that is more comprehensive and organized in a rather more linear order.

The Book of Common Prayer is \$10 per book for schools and churches, while individuals will pay \$15 in the US, \$24 for Canada, and \$27 for overseas. Be sure to check andrewespress.com for special promotional pricing.

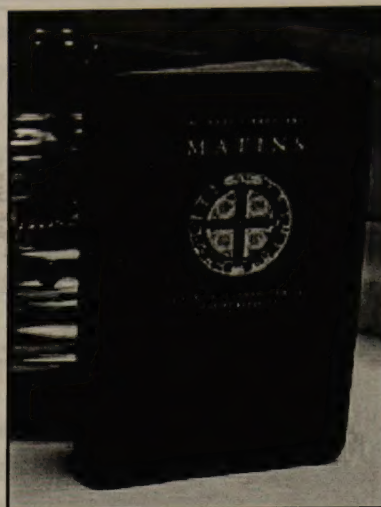




The 2010 *Lectionary* includes directions for the use of the Psalms, Hymns, Antiphons, Canticles and Lessons for Morning Prayer, Mass, and Evensong for each Day of the Year.

\$20.10

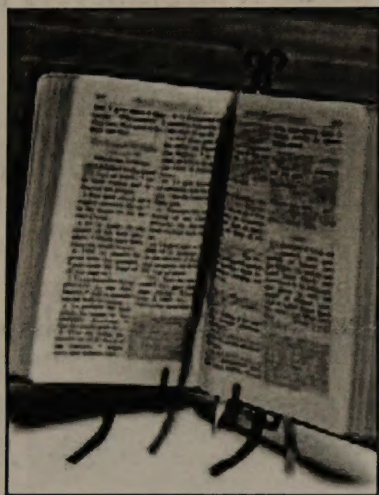
2010 Lectionary



Monastic Breviary Matins is a complete English translation of the ancient Monastic Night Office, and is necessary for those who wish to recite the complete traditional Monastic Divine Office in English.

\$45.00

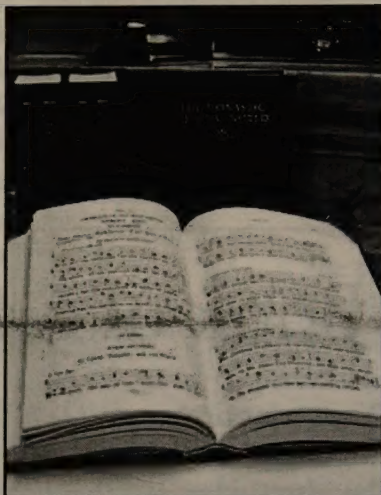
Monastic Breviary Matins



The *Monastic Diurnal* is a high quality, exact reprint of the 1963 Oxford University Press edition, including all texts necessary for the daily recitation of the traditional Benedictine Hours of Lauds, Prime, Terce, Sext, None, Vespers and Compline.

\$55.00

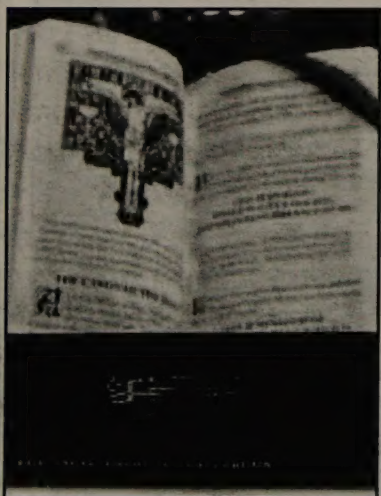
Monastic Diurnal



The *Monastic Diurnal Noted* is a complete Gregorian Antiphonal in English, containing all the Antiphons, Hymn Tunes, and Responsories of the Day Hours of the Benedictine Divine Office (the seven canonical Hours, excluding the midnight office of Matins).

\$50.00

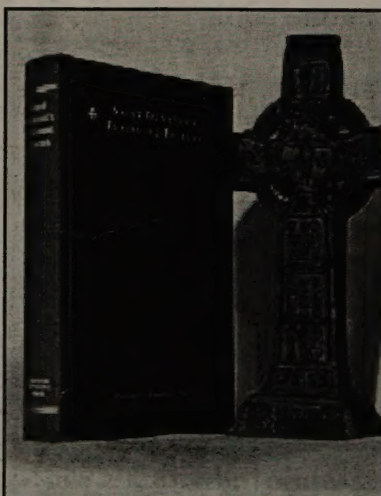
Monastic Diurnal Noted



The *Saint Ambrose Prayer Book* includes over 450 pages of classic Western Catholic devotions adapted for use by Orthodox Christians. It follows the basic missionary philosophy of the Western Rite as endorsed by the Patriarchate of Antioch.

\$20.00

Saint Ambrose Prayer Book

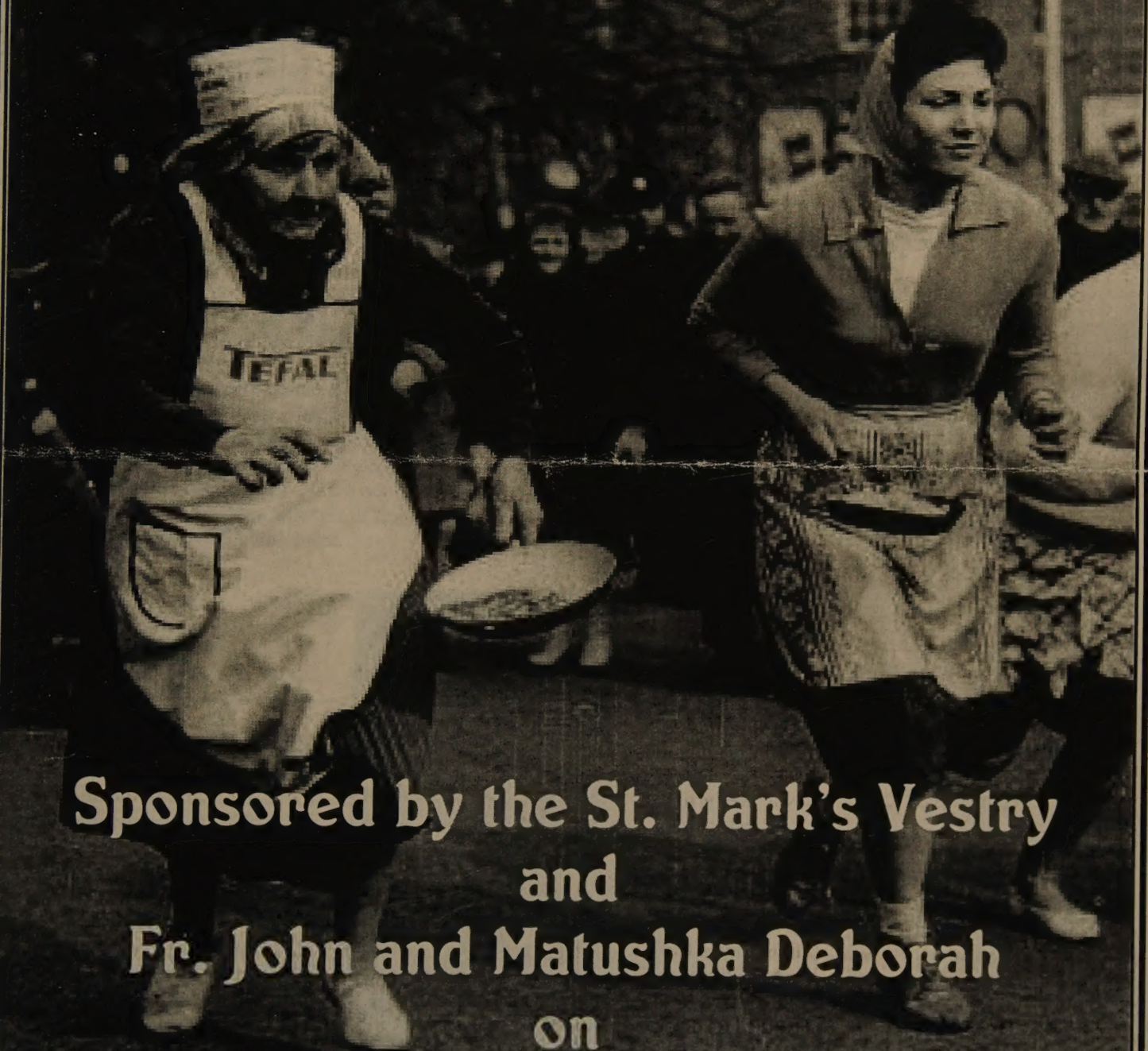


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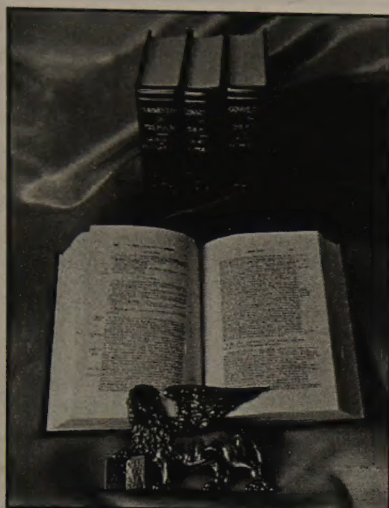
Saint Dunstan's Plainsong Psalter

SHROVE TUESDAY PANCAKE SUPPER



**Sponsored by the St. Mark's Vestry
and
Fr. John and Matushka Deborah
on**

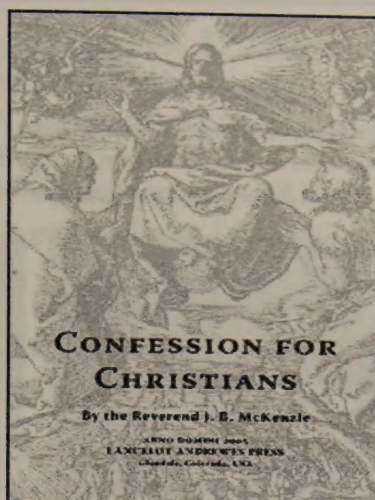
**Tuesday Evening at 6:30 p.m.
All are Welcome to Attend!**



Neale's Commentary on the Psalms presents the reader with a deep, traditional approach to the Psalms. Hardbound four volume set.

\$175.00

Neale's Commentary on the Psalms



Confession for Christians is a wonderfully helpful book intended to guide penitents through the Sacrament of Confession.

\$6.95

Confession for Christians

April 2010 *The American Missal*

The *American Missal* is a reprint containing all the original Propers of Sundays and Fasts and Feasts with the American Canon and Proper Prefaces as in the original. In addition, without disturbing the pagination, are four Eucharistic Canons: The Gregorian (Tridentine) in Latin, the Gregorian in English following the Fourth Edition English Missal (1940), the 1549 English Prayer Book, and the American Canon according to the current Antiochene usage. There are additional Prefaces noted to the Solemn and Ferial usage, and several additional Saint's Days including that for the New Martyrs of Russia and that of the Patriarchs and Prophets. **\$185.00** plus \$10.00 USPS Priority Shipping to USA addresses.

The Canon of the Mass

(According to the Gregorian Rite)

The Preface ended, the Priest extending, slightly raising and joining his hands, raising his eyes to heaven, and at once bowing them, bowing profoundly before the Altar, with his hands placed upon it, says:

THEREFORE, most gracious Father, through Jesus Christ thy Son our Lord, we humbly pray and beseech thee, He kisses the Altar and with hands joined before his breast, says: that thou accept and bless He signs thrice over the Host and the Chalice together, saying: these * gifts, these * offerings, these * holy and unspotted sacrifices, With extended hands he proceeds: which, first, we offer unto thee for thy holy Catholic Church: that thou vouchsafe to keep it in peace, to guard, unite, and govern it throughout the whole world: together with thy servant our Chief Bishop N., our Bishop N., and all the Orthodox, and those who profess the Catholic and Apostolic faith.

Commemoration for the Living
REMEMBER, O Lord, thy servants and handmaids N. and N. He joins his hands, and prays awhile for those for whom he intends to pray: then with extended hands proceeds:

and all here present whose faith and devotion unto thee are known as manifest, for whom we offer unto thee or who themselves offer unto thee the sacrifice of praise, for themselves, and for all to whom they are bound: for the redemption of their souls, for the hope of their salvation and safety: and who render their vows unto thee, O eternal, living and true God.

* *Infra Actionem*

JOINING in communion and venerating the memory, first of thy glorious ever-Virgin Mary, Mother of our God and Lord Jesus Christ:

* On the Nativity of the Lord and through the Octave is said: JOINING in communion and celebrating the most sacred day, wherein the undefiled virginity of blessed Mary brought forth the Saviour to the world: and venerating moreover the memory, first of the same glorious ever-Virgin Mary, Mother of the same our God and Lord Jesus Christ †

* On the Epiphany of the Lord and through the Octave is said: JOINING in communion, and celebrating the most sacred day, wherein thou only-begotten Son, co-eternal with thee in thy glory, visibly appeared in the body, in the true substance of our flesh: and venerating moreover the memory, first



ADDITIONAL PREFACES

SOLEMN PREFACE OF THE BLESSED SACRAMENT

to be used, at the option of the Celebrant, on Corpus Christi and throughout the Octave; in Votive Masses of the Blessed Sacrament.

Lord be with you. ☩ And with thy spirit. ☩ Lift up your hearts.

lift them up unto the Lord. ☩ Let us give thanks unto our Lord God.

is meet and right so to do. It is verily meet, right, and our bound-

du-ty, that we should at all times, and in all places give thanks unto-

O Lord, Holy Father, Almighty, Everlasting God.

Through Jesus Christ our Lord: Who, having abolished the empty

shadows of fleshly vic-tims, com-mit-ted his own Bo-dy and Blood as

Iconography

*Beautiful reproductions of icons written by our iconographer,
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This *Icon of the Crucifixion* is a reproduction of the icon that graces the reredos of the chapel at the Benedictine Fellowship of Saint Laurence Retreat Campus.
8 x 10, wood mounted and laminated, with gilt edge. **\$22.00**
15 x 44, wood mounted and laminated, with gilt edge. **\$44.00**



This *Icon of the Anastasis Pascha* is a reproduction of the icon that adorns the baptistery of Saint Mark's Orthodox Church in Denver, Colorado.
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See our website or write for details. Please see also www.eoc.org for the BCP

Mr. Jeff Winkelhake, Rdr Oliver John Brainerd, and Fr. John took flight to NYC on a Friday afternoon in January to attend the Alexander Schmemmann memorial lectures at St. Vladimir's Seminary. The lecturer this year was the Archbishop of Canterbury. An opportunity appeared that with a very large crowd of both Anglicans and Orthodox there might be some advantage in adding many of our Titles to the SVS Bookstore inventory. This we did. The address concerned "Theology and the Contemplative Calling: The Image of Humanity in the *Philokalia*" and was, to my ears, most edifying. What R. Williams can do to salvage the Church of England is beyond my concern and in fact I've paid no attention to that topic for twenty years. We returned from New York City on Saturday late afternoon having explored Midtown Manhattan Friday night until about 2 AM Saturday, chatted with hundreds of folks at SVS, sold lots of books, and all done in about 26 hours time including 4 hours each way by jet aeroplane. This lightening visit, "Blitz Besuch" seemed to lack only one vital ingredient: 8 hours at the Metropolitan Museum. We'll plan that next visit. -JCC

Straddling a Gap

Reflections by Rdr Oliver Brainerd

"**F**ALLEN ANGELS, that is to say demons, see things in this our material world only for the profit that can be got from them. Blessed angels, angels who are still with God, see things in this our material world as representations of God's magnificence and glory. As usual, our perspective is somewhere in between."

I heard this said in a venerable Welsh accent two weekends ago on my super awesome "Blitz Besuch" of New York, NY. It's one of the opening remarks that Rowan Williams, Archbishop of Canterbury, made in a most excellent talk that he gave, to which I had the opportunity to listen. He spoke, in part, on the subject of man's capability to observe the world and to see a reflection of God. That's the part that I think I understood, and it's quite enough to keep me busy. This essay isn't any of my ideas. This is merely a retelling of the ideas that I managed to internalize, if not quite understand, from the talk.

There is a disconnect in my view of the world. I can see everything, and I necessarily imagine and reflect on the significance of what I see. It presses upon me, this sensory perception. Sometimes it overwhelms me. It is so evident and I spend all my time in it, in material reality, that I ought to have an understanding of it. Oughtn't I? I don't know about other people's minds, but I am quite woefully unable to ever stop the gears from spinning. And in my two decades of contemplation on the material world, shouldn't I understand it? The answer is that I can certainly see reality, but I want reality to be a certain way. And therein lies the pickle: I pick up the pickle and I look upon it and try to see it how I want it. And there's the disconnect, because did I make the pickle? Even if I pickled the pickle, I didn't bring it into existence. It can't be exactly how I want it to be. I can never quite understand it, because I didn't create it. And so I'm not content. I'm always upset with the world. It's never how I want it.

Now I'm unhappy. I want what I want. The world is where everything is, so I want it to conform to my expectations. But it doesn't seem to be willing to do that. Of course I'm unhappy.

How does that leave me? This world is where I live. This is all I can experience. I have to deal with the world. I can only deal with the world, in fact. And for as long as I maintain the pretension of wanting the world to be how I want it to be I will continue to not get what I want. I will continue to be discontent.

So...is that it?

It might be. It'd be really depressing if that were it. Fortunately for my sanity, however, there's another factor that I haven't yet considered in this essay. I haven't considered God.

If I consider God as creator how does that change the problem? If I am to allow in my argumentation that God is ultimate cause of everything then it changes my perspective. If I allow God as creator of everything then I can no longer logically want things to be the way I want them to be. If I admit God as ultimate creator then I have to admit that everything is how God wants it to be.

Revamp: I pick up the pickle and reconsider it. Now I see that God made it. He made it to be the pickle that it is, in the manner that it is being a pickle. It is how God wants it to be. If that is the case, then the pickle is a reflection of God's grace.... So this pickle is a reflection of God's grace. I can see God in the pickle in an analogical way. That being the case, I can now see that the pickle is exactly how it's supposed to be. I have no reason to be discontent, because the pickle is perfect.

If this is the case then the disconnect happens between seeing the world as I want, and seeing the world as God means it. If I continue to view the world according to my desires then unpleasant things happen. I am discontent, and therefore I want to change the world. I want to "fix" things. I see a certain type of thing as a problem so I determine that I ought to eradicate that problem. I try to make the world match what I want, then get confused when it doesn't. Then maybe I act out.

It may be happier if I can throw myself, with verve and daring, on the probability that God wants the world to be how He wants it to be. If I can abandon my ego to this idea that a good God, an all knowing and all powerful God, has made the world as He desires it, then I ought to be capable to be content. I ought to be able to love my fellow men for who and what they are, to not become annoyed with weather, to be comfortable with the limitations of the materials that I have to work with.

There are two extreme perspectives by which the world can be viewed: as the demons view it, profit and how I want; and as the angels view it, beauty and reflection of God. As usual, we are somewhere in between. We have the burden and the blessing to choose in every moment whether to see the world as we want...or as God wants.

This is sufficient. \$

Major Reader Andrew is serving on the Eastern Front in active combat and has perhaps the largest Western Rite Mission in the Middle East serving the "Anglican Use" from totally unofficial and unrecognized service books, especially *St. Dunstan's Plain-song Psalter*. These books are fabulously popular amongst Officers and Soldiers who enjoy the Gregorian plainchant tones.

Fr. John the Younger,

The package with the Psalters arrived yesterday. The Orthodox military New Testament and the Lectionary were a big surprise! ENS Uhl had told me about the book existed, but Scoba was out when I looked. I now have it in my pocket.

The lectionary is more appropriately sized to replace the ballistic plates in my body armor! I've been discussing lectionaries with the chaplains here and this will make a good example. I think I'm now at six chaplains who have attended Evensong. I like to offer the chaplains the chance for a simple, beautiful worship where they have no responsibilities.

They are interested in things we take for granted -- the plan of lessons throughout the year, the tie of the ancient church begun and descended unbroken from Jesus and the Apostles, the orderliness of the services. Our current battalion chaplain remarked how many of his evangelical friends (and pastors) were becoming Orthodox . . .

My only small recommendations for the Lectionary are to add the month (or month and day) to the header of each page, and to add a key for the short references. For example, What do MBM 452 and MD 389 for the Octave day of the Ascension refer to on page 142, and that GD is a greater double, etc. (the 2011 Lectionary will include more reference materials to identify the "Monastic Breviary Matins" and other books.)

Soon and very soon, God willing, I will return to St. Mark's parish. The journey has been memorable, but I long to be at my own home and hearth.

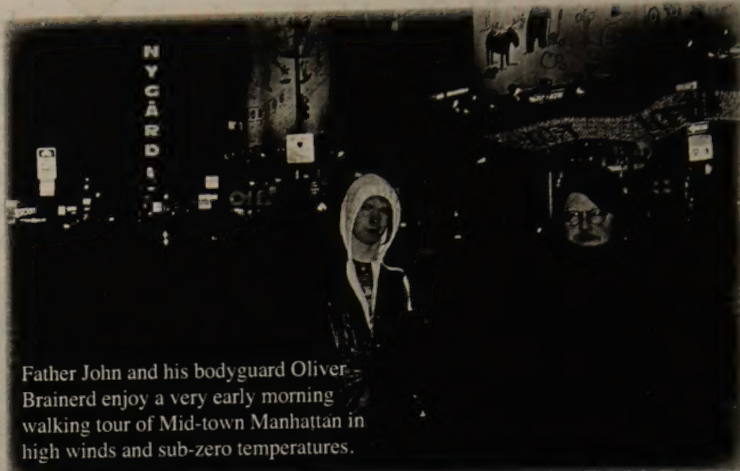
Yours in Christ,

Major Reader Andrew

ASH WEDNESDAY is 17 February with MASS and Ashes at 7:30 AM, 12 NOON, and 7:30 PM Fridays all through Lent include LENTEN Supper at 6 PM followed by STATIONS of the Cross at 7 PM. It would be a mercy for the white robed army of Subdeacons to serve the Stations.

SUNDAY of ORTHODOXY with Bp Basil is 5 PM at Holy Assumption Cathedral and every St. Mark's parishioner needs to be there.

Photos opposite are from the famous NY. NY exposition of Lancelot Andrewes Press books and icons at St. Vladimir's Seminary where Jeff Winkelhake, Oliver Brainerd, and Fr. John produced a book and icon table for the multitudes attending. Thanks to Fr. Chad Hatfield, etc.



Father John and his bodyguard Oliver Brainerd enjoy a very early morning walking tour of Mid-town Manhattan in high winds and sub-zero temperatures.



Photos: Jeff Winkelhake

THE LION

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address correction requested



The Lion is an unofficial, much loved, and uncompensated newsletter of St. Mark's Parish of Denver, Colorado.

V Rev John Charles Connely, editor

Matushka Deborah Connely, staff photographer and bookstore manager

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